

# A supplica- tion of the poore Commons.

Proverbs. xxi. Chapter. v. 13

Who so stoppeth his eare at  
the cryng of the poore, he shall  
crye hym selfe, and shall not  
be heard.

Wherunto is added the Sup-  
plication of Beggars.

1797

THE UNITED STATES OF AMERICA

DEPARTMENT OF THE TREASURY

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TO THE UNITED STATES OF AMERICA  
ON THE 17TH DAY OF JULY 1797

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**T**o the most victorious  
 Hynde Henry the. viii. by the grace of God  
 King of Englands, Fraunce, & Ireland,  
 defender of the fapth, and supreme  
 head of the Church of England,  
 and Ireland, immediatly next  
 vnto God: his humble and  
 most fapthfull subiectes  
 of the realme of En-  
 gland w<sup>th</sup> lyfe  
 euerlastyng.

**P**etiously complaineth the poore co-  
 mons of this your maiesties realme  
 greatly lamentyng their owne mis-  
 rable pouverte, and yet muche more  
 the most lamentable and more the wretched  
 estate of their chyldre and posterite. Whose  
 myserie forscene and thoroughly considered  
 is and ought of very nature, to be more do-  
 lorous and sorowful vnto euery naturall  
 heart the that which we our selues feele and  
 sustayne. Not many yeres before, your high-  
 nes poore subiectes the lame, and impotent  
 creatures of this realme, presented your high-  
 nes with a piteful and lamentable complaint  
 imputyng the head and chiefe cause of their  
 penury and lacke of reliefe, vnto the great &  
 infinite nombre of valiant and sturdy beg-  
 gers, which had by their subtyll and crafty  
 demeanor in begging, gotten into their hādes  
 more then the third part of the yearely reuer-  
 a. ii. newse



## The supplication of

netwe and possessions of this your highnes  
 realme. Wher vpon (as it seemed) your hygh-  
 nesses (sekyng a redresse and reformation of  
 this greate and intollerable enormitie: as a  
 merciful father ouer this your natural coun-  
 try, moued wyth pittie towardes the misera-  
 ble and pittiful nombre of blind, lame, lazar  
 & other the impotent creatures of this your  
 realme) hath wyth most earnest diligence, sup-  
 planted, and as it were weeded out a greate  
 nombre of valiaunt and sturdy: Monches,  
 Fryers, Chanons, Heremites, and Runnes  
 Which disguised ypocrites, vnder the name  
 of the contempt of this world, wallowed in  
 the sea in the worldes wealth. And to the en-  
 tent your louinge & obedient subiectes might  
 the better be able to relieue the meade & impo-  
 tent creatures, you toke fro them the greate  
 nombre of gilded beggers, whose holines was  
 so fast roted in the hertes of vs your pore co-  
 mons: through the false dissimulation of the for-  
 sayd sturdy & valiant beggers, that we wold  
 not stick to go an. C. myles on our bare fete  
 to seke one of them that we might not only  
 bestow our almes vpon them, but also do the  
 reuerence and honour none other wile then  
 if they had ben: very Gods. Yea, whē your  
 hyghness had ordeyned that al these forsayd  
 beggers shoulde be utterly abolished, neuer to  
 deceiue vs of our almes anye more, we like  
 me alwaies brought vp in folish superstitions  
 of these false Phariseis & flatering hypo-  
 crites



the poore commons,

settes: knewe not the obedience that we owe  
to you our natural and most rightfull prince  
but in continēt fel in an vponē crying. Our  
holy dayes, Abbayes, & Pilgrimages. None  
other wise, than the Ephesians dyd agaynst  
the elect vessel of God sancte Paule, whan *Ma 17. 24*  
he sayd, they are not Godes, which be made *Ma 661.*  
with handes, and as the Jewse did agaynst  
holy Ieruen whan he sayd that God dwelleth  
not in an house made with mans hand. *Ma 7. 48.*  
Yea, had not God wrought on your parte,  
in speaking that sturby thronge: this realme  
had euen then, ben like to haue bene vtterly  
decayed. For euen those whome your high-  
nes had called to githerto assiste you in that  
dangerous tyme, were (for the moste parte)  
so bent to the opinion of the other, that ma-  
ny of them woulde not like to say. Whan  
we shal come to the battaile: we know what  
we haue to do. But now (the lord be than-  
ked therfore) that your highnes hath finish-  
ed that your godly purpose, without bloud-  
shed of your poore commones, and that the  
worde of god hath ben so set furth & taught  
by your comandment, that euery man that li-  
ueth may therein learne his dutie and office:  
we are fully perswaded, that all such as res-  
siste the pource, whome God hath ordeyned  
and appoynted to rule & gouerne the multi-  
tude of this worlde, do not resyste man, but *Ro 13. 2.*  
God. Be you certaynetherfore (most gract-  
fulle prince) that we (your most obediēt sub-  
iects)

## The Supplication

scetles, walkyng in the fear of the Lord, wyl  
 not from hence forth (so long as the knowe  
 ledge of godes worde shall reigne amongeste  
 vs) attempt any such so diuillische enterprise,  
 as to rebel agaynst your highnesse our most  
 natural souerayne and lenge lord, either for  
 our fofathers poppysh traditions, or other  
 oure owne fantastical dreame, not withsta  
 dyng that the remenaunt of the sturdy beg  
 gers (not yet weaded out) do daple in theyr  
 wistynge, counsels and preachynge: stee  
 vs thereunto. For what meane they in their  
 Sermons when they lament the greate dis  
 cord and myserable estate of this our tyme,  
 wishyng that all thyng were now as it  
 was. xx. yeaes since: but that they woulde  
 haue a Pope, pardons, lightyng of candles  
 to Images, knockyng and knelyng to them  
 with runnyng hither and thither on pilgri  
 mage. Besides the infinit number of pur  
 gatory howleches, on whos vengeaunce  
 of God is so manifestly declared for their  
 beastly buggery: that the very places where  
 they dwell, ar not thought worthy to be the  
 dwellinges of mē, but the cages of bruite be  
 stes and vcurious wounes. They tell vs  
 what vice, vicharitablenes, lacke of mercy  
 diuercitie of opinions and other lyke enoy  
 mites, haue reigned euer sence men had the  
 Scripture in Englyshe. And what is this  
 other, then to cause mens consciens to ab  
 horre the same, as the onely cause and origi  
 nall

the poore commons.

hall of all thyng. Thei say that it sufficeth a  
Lape man, to beleue as thei teach, and not to  
meddle with the interpretatiō of the Scrip-  
tures. And what meaneth that, but that thei  
would haue vs so blynd agayn as we were  
when we would haue fought agaynst oure  
naturall Wyse, for the mayntenaunce of  
their poppe traditions and purgatory pa-  
trimony. Thei cannot abyde this name, the  
word of God: but thei wold haue the scrip-  
ture called the commaundment of God, and  
what meaneth this, but that thei are the sa-  
me enemyes of God, whom that two edged  
sword shall destroy. Finally, thei haue pro-  
cured a lawe, that none shal so hardy haue  
the Scripture in his house, onlesse he maye  
spend .x. pound by yere. And what meaneth  
this, but that they would samph the soules  
of the residue, withholdyng theyr food from  
them. We appeale to your highnes iudge-  
ment in this behalfe, whether this lawe be  
indifferent or not. If none should be allowed  
meat in your highnes house, but suche as  
were clothed in velvet with chaines of gold  
about theyr neckes, what seruantes wold  
your maiestie haue worthy. what sturdi-  
ges wold your seruantes be aboue all o-  
ther. For no man withyn your realme maye  
refuse to do your grace seruyce. Hath God  
put immortall soules in none other but in  
such as be possessioners of this world. Did  
not Christ send word to Iohn the Baptiste  
a.iii. that

Heb. 4:12.

None to read y<sup>e</sup> scripture  
but those y<sup>e</sup> haue-108.  
ay.



## The supplication of

That the poore receyued the Gospell: And the  
 Gospell that thei shutte vp from vs, was it  
 not the wiffringes of poore syther men and  
 symple creatures, even take for the dyegges  
 of the world: Were not the letters furthe  
 of it and the Prophetes also persecuted, tor  
 mented and slayne: And why do these men  
 disable them for readers of the Scriptures,  
 that are not indued with the possessions of  
 this world: vndoutely (most gracious so  
 uerayn) because they are the very same that  
 shut vp the kyngdome of God before men,  
 thei enter not them selues nother suffer thei  
 them to entre that wolde. They are lyke to  
 a curie Dogge lyng in a cocke of hare. For  
 he wpll eate none of the hys hym selfe, ne  
 ther suffer any other beast that cometh to  
 eate therof. But some wpl peraduenture say  
 they were not all sturdy beggers that were  
 in the Parliament when this lawe was sta  
 blished. For many of the, and the most parte  
 were seculer men. And not of suche habylite  
 that this lawe would permyt them to haue  
 the Scripture in their houses: Wherefore,  
 this lawe is in different, and taketh not the  
 worde of God from vs, but we wyth oure  
 ful consent haue committed it to them in the  
 sayde lawe limytted. Where vnto we aun  
 swer, that if we haue geuen it ouer from vs  
 to the possessiouners of this worlde, we may  
 well be lyhened to the Gedarttes Marke, in  
 which desired Christ to departs from thes  
 countrey

Mat. 11. 5.

Mat. 4. 18-22

Heb. 11. 37-38

Mat. 23. 17

Luk. 11. 52

Mar. 14. 47

Mat. 23. 34

the poore commons.

solitry. And the lurking night bides which  
 cannot abyde the byghte beames of the sun.  
 We may boldly affirme that what man so  
 euer doth wytyngly and willingly forsake  
 the knowledge of the lvely worde of God  
 (the foode of our soules, and lyghts of oure  
 footestepes,) is none of the flock of Christ  
 forasmuch as his shepe heare his voyce, & fol-  
 lowe in the same. Did thei that take these  
 names of anye Philosopher, that by thei  
 masters doctrine from them selfe? Did thei  
 not thynke them selves unworthy to be na-  
 med after their masters, vntlesse thei knewe  
 their preceptes and rules? Did not the Mon-  
 hes, Friers, and other the superstitious re-  
 ligious: employe all theyr studie to knowe  
 their rules and statutes? Do not the Scho-  
 lymers at this daye set the booke of theyr sta-  
 tutes at libertie, streightlye commaundyng  
 eche felowe vnder payne of punishmente  
 to employe them, to haue the throughe knowe-  
 ledge of the same? And shold we glory to be  
 the flocke of Christ, and to be called of him  
 Christians, when we do willingly and wyl-  
 tyngly exclude our selfe from the knowlege  
 of the rule which he hath commaunded vs  
 to folowe on payne of dampnation of oure  
 soules? Would your highnes thynke that  
 man were willing to do your commaunde-  
 ment, that would not diligently reade ouer  
 your highnes letters sent from you to certifi-  
 fy hym of your wyll and pleasure in hym  
 officer? And what other thyng is the whole  
 a. b. scrip.

1.6-10-27.

1.6-10-27.

1.6-10-27.

1.6-10-27.

## The supplication of

10h. 346:

Scripture then the declaration of the wyl of  
 God: Wee it help therfore, that we exalts  
 byng our selves from the knowledge therof  
 wold be willing to do his wyl: If we haue  
 therfore referred this mercifull profer of our  
 moost mercifull father when he vied poure  
 hyghnes; as his instruments, to publyshe  
 and set forth his moost lpydiche worde,  
 wherein is declared the inestimable loue that  
 he beare towarde vs, in that he gaue his  
 onely sonne to be an acceptable sacrifice  
 for oure synnes: and the vnspeialable mercy  
 which caused him to accept vs as iust euen  
 for his sonnes sake without our workes or  
 deseruinges: let vs now humbly fal downe  
 prostrate before his maiestye, wth perfecte  
 repentance of this the contempte of his mer-  
 cifull gyfte. Moost humbly beschinge hym  
 of his infynite goodnes, tenderly to beholde  
 the dolours of our hertes, for that we neg-  
 lected so mercifull a profer. And to forget  
 oure obstinacie ther in, grourge your hygh-  
 nes suche desier of oure saluation, that you  
 wyl as fauorably restore vnto vs the scrip-  
 ture in oure english tonge as you dyd at the  
 fyrst translation therof let it abyde. Let not  
 the aduersaries take occasion to say the Bi-  
 ble was of a traytours settinge forth and  
 not of your hyghnes owne doynge. For so  
 they reporte, that Thomas Cromwell late  
 earle of Essex was the chyfe doer, and not  
 your hyghnes, but as led by him. All thes  
 they

Thomas Cromwell



The poore commons.

that do so withhold the mindes of vs (your  
highnesses subiectes) from the reading and  
study therof. Which thing doth easely ap-  
peare by the diligence they shewe in setting  
forth and execution of your highness pro-  
clamations and instructions concerning the  
same. For when your highness gaue com-  
mandement that they shoulde see that there  
were in euery parish Church within this  
your highness realme, one Bible at the least  
set at libertie, so that euery man myght fre-  
ly come to it, and read therein. Suche thynges  
as shoulde be for his consolation: manye of  
this wretched generation, as well popples as  
other their faithful adherentes, wold pluck  
it other into the Cupre, other elles into some  
due where poore men durst not presume to  
come. Yea, there is no small numbere of chur-  
ches that hath no Bible at all. And yet not  
satisfied with the withholding of it from  
the poore of their owne parishes, they neuer  
willed yf they had a commandement from  
your highness, that no man, of what degree  
so euer he wer, shoulde read the Bible in the  
tyme of Goddes service (as they call it) al-  
though the hearing of theyr Latin lyes and  
conueryng of water and salte were rather  
the service of God, then the study of his most  
holy worde, the onely food of our soules,  
and lyght of our soile stappes: without whi-  
che no man can walke byrghtry or perfect  
lyfe worthy our name and profession.

This

The supplication of

This was theyr diligence in setting forth  
the Bible at your highnesse commaundement  
But when your highnesse had deuised a pro  
clamation for the burnynge of certen trans  
lations of the newe testament, they were  
so bold to burne the whole Bibles, because  
they were of those mens translations. And  
yf your highnesse woulde enquire of them  
whoe take the paynes in translatinge the  
great bible that your highnes hath authori  
sed we thynke they coulde not for verie  
shame denie but even agaynst theyr wylls  
graunt, that those poore men, whose paines  
& greates trouble they haue rewarded with  
fire and banishment, were the doers ther of.  
See, gracious prince, how they play hoppe  
with your highnes commaundementes sup  
pressinge in al that they dare the thyng that  
your highnesse hath authorised; even as it  
wke men that looked for a faire dowe, which  
we trust in the Lorde Iesu, they shall neuer  
see. As we herd say they profered your high  
nesse, that if it wolde please you to call in  
the bible agayne (for as much as it was not  
faithfully translated in al parties) they wold  
ouer see it and with in. vii. yeris let it forth  
agayne. A wiles: we think they haue red the  
story of a certen man who beinge condem  
ned to die profered that if he might haue his  
life he would doo his prince such a pleasure  
as neuer man dyd, for hee woulde wythin  
the space of. xiii. yeris, teach him an aise to  
daunce

A story of a mā  
woulde learne an  
aise to dance.

the poore commons.

banier, where vpon he had his lyfe graunted  
him vpon condition that yf he dyd not per-  
forme his promysed enterpryse that then he  
shoulde neuer the lesse suffer death. Thys  
done he was demaunded of one of his fami-  
liers, why he was so madde to take vpon  
him such an enterpryse so farre beyonde all  
reason and possibyltye. He answered, my  
frend, hold the cōtent, I haue wrought wy-  
sly, so wyth in these xliii. yeres other the  
kyng, I, or the queene, shalbe dead, so that by  
thys meanes I shall escape thys reproche  
full and shamefull death: Do youe by hopes  
(most victorouse prince) if they might haue  
gotten in the bible for. vii. yeres they wolde  
haue trusted that by that tyme, ether, youre  
highnes shoulde haue ben dead, or the bible  
forgotten, or els they the selues out of youre  
highnes reache so that you should not haue  
had like power ouer the as you haue now.  
Wel go to we trust ere the. vii. yeres be past  
God shall euasle vnto youre highnes much  
more of theyr subtyll imaginations then we  
are worthy to know of. Moreover, will youre  
highnes se howe faythfully they dyd youre  
commaundemēt, when you appoynted two  
of them to ouer loke the translation of the  
bible. They sayd they had done youre high-  
nes cōmaundement therein, yea they set these  
names there vnto, but when they sawe the  
woulde som what lyke to wynges on the o-  
ther syde they denyed it, and said they neuer  
medled



## The supplicacion of

metred therewith, causyng the Prynter to  
 take out theyr names which were erst set be-  
 fore the Bible to certifie all me that they had  
 diligently perused it according as your high-  
 nes had commaunded. One other point of  
 theyr diligence your highnes may note in the  
 setting forth and vsyng of youre hyghnes  
 Primer both in Englysh and Latin. And in  
 the diligent readyng vnto the people, the ex-  
 hortatio to praye, which you ordeyned and  
 commaunded to be redde alwayes before the  
 possession in Englysh. We thinke no man  
 can blameles say, that euer he heard one of  
 them reade it twyse ouer. Yea, when your  
 highnes was returned from youre victorie  
 done at Bullyn: they dyd what they coude  
 to haue called it in agayne. In so much that  
 they caused all such parishes as they myght  
 commaunde: to vse theyr olde wyse eleysion  
 agayne. And yet to this daye, they vse on so-  
 lempne feastes to folow theyr olde ordinary  
 not withstanding your highnes commaun-  
 dement. But whē they hatch any thyng that  
 foundeth to the contrary, it shall not escape  
 so we warrant you. It shall be swynged in  
 euery pulpyt, wth this is the kynges gra-  
 tious wyll, and yet these heretikes wylbe  
 styll doynge in the Scriptures. A Womaker,  
 a cobbler, a tayler, a boy not yet. xx. yeres of  
 age: shall not styche to reppone that a lerned  
 manne of. xl. yeres studye shall asseyme in  
 the declaracion of Gods word. Whow god  
 ly wer the people disposed, when they knew  
 nothyng

Alm a popish cauil  
 against reading  
 scripture.

## the poore summons.

poeþing of the Scripture but as thei were  
 taught by profound clerkes and well lerned  
 men. Thei were there hospitals buylded for  
 the poore. Then wer there Colleges buylded  
 for the maintenaunce of studyng. Yea, if they  
 durst they would say, then were Abbayes &  
 Chauntries founded for the ease of the  
 poore soules in the bitter payns of Purgato-  
 ry. Then were our purses filled with the of-  
 ferynges of the deuout people that vsed to  
 seeke the blessed Images, and relikes of our  
 sauiour Christ of his blessed mother Mary  
 with the residue of his saints. If your high-  
 nes would rayse vp but one Abbe, Chaur-  
 ter, or pilgrimage, you shold easely perceiue  
 which way thei are bent. We doubt not but  
 for these vii. yerres folowynge what so occupa-  
 tion with other belongynge to buyldynge  
 would be the best handy craftes within this  
 your royaume. We praye God these subtil  
 imaginations maye alwayes come to lyghte  
 before thei preuaile, to the hinderance of Gods  
 veritie. And that it may please hym alwayes  
 to assist your highnes in the defendynge and  
 setting furth of the same, to hys glory, and  
 the soul helth of vs your highnes most faith-  
 full & obedient subiectes. And that you leaue  
 not of, tyll you haue rote out al these stur-  
 dy beggers, that the poore members of Christ  
 may haue that porcion to tye vpon, which  
 was fro the begynnyng apointed for them.  
 We meane the ii. part of euery mans yerly in-  
 crease. For though, at the comynge of Christ  
 and

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and long before these tenthes were given to the Priestes of the lawe: yet was it not so from the beginnyng, for at the fyrste, be cause the world was not so replenished with people but that every man was a great possessor: it was thought good to take of the best of their increase and to offer it to the living God in sacrifice, as it appereth by the storie of Abel and Cain. But whan the people grew to so greate a number that every man could not have a sufficient portion to lyve upon unlesse he were able to labour and till the ground: Then was it provided that every possessor should set the tenth of his yearly increase, in the porche of his house, that the lame, blinde, speche, and diseased, might be there releued. This order continued tyl the tyme that Moyses by the commaundement of God gaue a lawe to the Israelites, and appoynted that a certayne kyndred amongst the, that is: the Levites should be alwayes theyr priestes, and ministers of the Tabernacle, unto whom he appoynted certayne partes of every sacrifice, that they might lyve therby. For as yet there was no tenthes to be payed, for the they were in their journey fro Egypt, which journey continued xli. yeres, but after that they wer once settled in the lande of promise, and gathered the fruytes of the ground, they thought good to geue the tenthes of theyr increase to the priestes that ministered in the tabernacle that they

Gen 4. 24-11

may be named to 2-  
ministry.



## the poore commons.

they myght lyue ther vpon accordyng to the  
 wordes of the prophet mal. iii. Sing in euery  
 ri tenth into my barn that ther may be meat  
 in my house But the ther was an other pro-  
 uision for the poore Leu. xxi. For no man  
 myght lease, take, or gleane his grounde af-  
 ter he had gathered of his croppe. And, they  
 mighte not gather their grapes nor feutes  
 twyse, but must leue the latward fruit with  
 the scattering of theyr toine for the poore to  
 gather that they myghte haue some helpe  
 therby, this order continued to the commyng  
 of Chyrl. After whose commyng, the chri-  
 stian soyt had all thynges commune so that  
 no man knewe of any increase, for as much  
 as no man toke anye thyng for hys owne,  
 Actes. ii. But when the numbrie of christi-  
 ans increased so muche that they possessed  
 hole cyties, countreys, & kyngdomes: it was  
 thought good that euery mā should knowe  
 hys owne to the intent that such as other  
 wyse woulde haue lyued pōly woulde ther  
 by be prouoked to labour, as appeareth by  
 the rule that saint Paul gaue to the Cel-  
 lonians. ii. Cellalonians. which was this:  
 who so laboureth not let hym not eat: per  
 was ther no tenthes payd to the ministers,  
 for Paul wytyng to the Corinthyans. i.  
 Corin. ix. desireth the to be good to such as  
 laboure in the ministracion of the Gospell,  
 affirminge that it is but mete that suche as  
 serue the altare should haue a livinge ther.

Mal. 3. 10. 11.

Leu. 23. 22.

AA. 2. 44. 45. 46. 32.

2 Thys. 3. 10.

Cor. 9. 13.

h. i.

by.

## The supplication of

n. 1. 1. 1. 1.

Heb: 10: 10.

Act: 6: 1. 2.

by, and that it were farre undesent to make  
 sell the ore that traunyleth all the daye in  
 treading the corne out of the strawe. Deu  
 teo. xxiij. which thinge he neded not to haue  
 done, yf the tenthes of ech mans encrease  
 had as thā ben geue to the, for that myght  
 haue sufficed the well ynough (unless they  
 had ben as greedy as oure ministres bee,  
 whiche be neuer satisfieth) yet after this  
 when the chistian religion was thorowly  
 stablyshed in many congregations, & many  
 men had laboured ouer the scriptures, they  
 thoughte good to prouide for the poore im  
 potent creatures accordinge to the example  
 of the auncient fathers of the olde lawe.  
 And bcause they were perswaded that  
 Christ offering by him selfe vpon the crosse  
 had ended all sacrifice. Hebr. x. so that the  
 ministers amonge the neded not to bee per  
 suted with any other thing the preaching,  
 they agreed to adde vnto the preachers an  
 other sort of ministers, which myght sup  
 plye the office of holy deuē and the other  
 which in the primate church were appoin  
 ted to distribute the goodes of the congreg  
 ation, accordinge as euery man shoulde  
 stand in neede. Act. vi. To these men they  
 gaue the tenth of theyr perle encrease, to  
 the intent that they shoulde there vpon mi  
 nister all necessaries, as well to the prea  
 chers, as to the poore impotēt members of  
 the church.

But

the poore commons.

But after that persecutio began to craze  
 the preachers of the worde of God liued in  
 peace, and that the people were fully bente  
 to learne & followe the doctrine of Christe:  
 they dyd by the preachers: as the Israelites  
 wolde haue doone by Christe, when he had  
 fede so many of them wyth so lytle bread.  
 John. vi. They made the theyr rulers thinke  
 kynge that those men which had brought  
 the out of the darhenes of erreure, and in-  
 structed the in the true knowledge of God  
 coulde best gouerne the publike weale. And  
 wolde walke most hytlyghtly in example  
 of lyfe, cōpellinge the people ther by, to em-  
 brace all godlye & honest lyuinge, and to de-  
 test and abhoire the cōtrari. This was their  
 intēt (most geacious prince) whā they gaue  
 rule to the preachers of Goddes truth and  
 verite. And in very dede the thinge proued  
 according to their expectatiō, for a season.  
 But alas, after the true shepherdes were  
 departed out of this lyfe: there entred into  
 the fouldes most rauening woulfes, of whō  
 saint Paule gaue vs warnyng whā he said  
 I know for a certenty, that immediately af-  
 ter my departinge fro you: there shall entce  
 in amōge you certē in sheppes clothing, but  
 inwardly they are rauening woulfes. Act. xx.  
 The lyke thinge dyd saint Peter forsee  
 when he premonished the elders, that they  
 shold not behaue theselues toward the peo-  
 ple, as mē hauing dominio ouer the. i. Peter. ii.  
 These



## The supplication of

These hierlinges intended not to maintaine  
 & increase the spiritual treasure of the con-  
 gregation, but to fyl their owne coffers with  
 golde and bayne treasures, to bringe the sel-  
 ues aboute Kinges and Emperours, yea to  
 be taken for Goddes vicars vpon earth.  
 And that they myght the soner bringe this  
 their purpose to passe, they perswaded the  
 people that it shoulde be much more cōueni-  
 ent that they had the tenthes & patrimony  
 of the church (as they cal it) the the deacons,  
 whō the people had elected there vnto. And  
 that it shoulde be more befeaming that the  
 deacones were at theyr spendinge, then that  
 they shoulde be at the deacons spendinge for  
 they woulde kepe hospitality for the poore  
 accordinge as the institutio of the Apostles  
 was that they shoulde, whiche thyng they  
 could not do vntill they had wherewithal to  
 maintain it. By these meanes were the peo-  
 ple sone perswaded to gette vnto the not o-  
 nely the tenth but certein possessiōs also to  
 the intent thei might maintayne the more li-  
 beral hospitality for the reliefe of the poore.  
 This done all theyr study was to set them-  
 selues so hygh in the conscience of the peo-  
 ple that they shoulde take all theyr traditi-  
 ons to be of no lesse authoritie then the co-  
 mandement of God, to do this they could  
 find none so ready a way as to name theyr  
 traditions the lawes of the church. For we  
 beleue that Christe is the heade of the  
 church

mens Traditions ex-  
 told.

Col 1.18. & 2.10  
 Eph 4.22 & 15. & 23.

the poore commons

churche, and that he is God: then muste we  
 needes graunt that the lawes of the church  
 be goddes lawes. O diuinely subtilste, more  
 then serpenticall: what subtyl fouler conde-  
 haue deuised a more subtyl trayne to bring  
 the poore simple byrdes into his netter? Let  
 us yf al the deuils in hell had ben of theyr  
 counsell (as we thinke they were) they could  
 not haue concluded vpon a more subtil ima-  
 ginatio. Now haue they ynough, what nee-  
 deth the to seeke any further: now may they  
 commaunde vs to buyde them goodly chur-  
 ches with hyghe steaples, & greate belles to  
 ryng oure pence into theyr purses whē oure  
 frendes be dead. Nowe may they make vs  
 beleue that theyr masses be helpful sacrifici-  
 es both for the quick and the dead. Nowe  
 must we beleue that the popes pardons do  
 release vs both from payne and faulte, but  
 Christ releaseth the faulte only. Now must  
 we beleue they can make of two creatures  
 one, that is to say confure water and salte  
 that it be made a medicine both for bodie &  
 soule, and of such force that it may be able  
 to roote out the deuill him self with all his  
 aungels and ministers. Nowe must we be-  
 leue that repentaunce auayleth vs not onles  
 we declare all our synnes with the circum-  
 staunce therof to one of them, and do such  
 satisfaction as they shal appoint vs to do.  
 Now can we not denye but that the outra-  
 gious belouing of a lorde as sodomitticall

b.iii.

bul

Organs—

## The supplication of

hulls, myngled with the proud pyping of organs: is the seruite of God, and worthy to be preferred before the redyng and preching of Gods worde. Now must we beleue that God wyl not heare our praier onles we be in fauoure with some of the deade saintes which wyl be our aduocate. Now must we beleue that the making and gylting of pynges, building of abayse, churches, chauntries, gylde, hermitages, and gyvinge of boke, bell, candelsticke, basen, power, cruetes, pat, chalyse, corporace, vestimētes, aulter clothes, curtens, hanginges, towels, torches, tapurs, shepe, senfoures, pixele, coopes, cannebes, & running on pilgrimage: is more acceptable to God the the vii. workes of mercy. Now must we beleue that they cā not erre, though they set vp the bloude of a duke to be honored for the verpe bloude of Christe, though they made the roode of kente to wagge hypples, though they were baudes & fornicators with the hely whore of kent. We maye not thinke they ought to marpe wyues though we take the dayly abusinge other mens wyues. We muste not saye that they are rauynge woulfes, but the true shepherdes of Christ, although we see the bothe byes sell the cōgregations of Christ. & whē they haue them loke for nought els but what yeaerly rentes may be cleaulye raised therof. Your hyghnes knoweth ryghte well what desyre they haue to fead the flocke, for it is not yet many

X foliis & mon Edit  
1610. pag. 962. 1. pag  
2. p. 1005. 1. 65.  
P. 1 foli. 1. 1. in fo.

kp. 962. 1.

AA. 20. 29



the poore commons.

Many yeres since your hyghnesse in your  
hygh courte and parliament, was by theire  
negligence constreyned, to establishe a lawe,  
that vnder payne of a forfayte they shoulde  
preache in euery of theire parishes foure ty-  
mes in a yere at the leste, and that none  
shoulde haue moe benefices then one, where-  
vpon he shoulde be resident. But here they  
put your highnes in mynde of all such cha-  
pelyns as do seruike to your hyghnes, and  
to other your nobles of this your realme, be-  
sides other, certein graduates of the vniuer-  
sities. Wherevpon it was prouided, by the  
authorite of the sayd parliament, that euery  
such chaplayn myght haue many benefices  
and be non residue to lye at the vniuersitie  
or els where at his pleasure so he wer in any  
of your nobles seruike. Oh gracious prince,  
here are we your natural, and most obedi-  
ent people, constreyned to forget (with all  
humble subiection we speke it) that we are  
of nature & by the ordinaunce of God your  
most bounden subiectes, and to cal to reme-  
mber that by our second birth we are your  
brothers and felowe seruauntes (althoughe  
in a much inferior ministry) in the household  
of the lord our God. Most humble beseking  
your highnes to forget also in this poynte  
that you are our leage lord and souerayne,  
taking our wordes as a token of the fervent  
desire that we (your most faithfull subiects)  
haue of your soles saluation. Behold kynge  
of Israel, whā he intended to make a viage

(none so good but  
one benefice)

The supplication of  
 and to take by force the country and inhabi-  
 tantes of Ramoth Gileade, he caused by  
 prophetes to the nombre of. **XXX.** false  
 prophetes, to be brought before him that he  
 might know by the whether the lord wolde  
 prosper his iourney or not. These false pro-  
 phetes standing in the syght of the kynge, &  
 beinge demaunded of him whether he wolde  
 make expeditiō against Ramoth or not: an-  
 swered with one voice, make expeditiō, the  
 lord shal geue it into the hādes of the king.  
 iii. Reg. xxi. In lyke maner (most dread so-  
 ueraigne) your highnes & youre most noble  
 prodicessours haue alwaies cōsulted a great  
 nōbre of false prophetes, which as Achabes  
 prophetes dyd: prophesied vnto you lies,  
 wryngyng & wrestyng the scriptures to fla-  
 blishe your highnes in all such thynges as  
 they persecuted you bet vnto. And if at any  
 tyme anye true Michas haue prophesied  
 vnto you the trueth of Gods worde, our  
 v. 24. Sedechias or other boreth him on the che-  
 ke that he reneth streight into the fyre. So  
 that hitherto they haue led your highnes in  
 this detestable erreure that you thynke it  
 lawfull for you and your nobles to eeward  
 those false flattering Babyloncall prophe-  
 cies wyth that porcion which by the ordi-  
 nauce of God is due to the poore impotēt  
 creatures the lame, blynde, lamer, & soie mē-  
 bres of Christe, we beseeke you (most deare  
 soueraigne) eue for the hope you haue in the  
 redemp-

the poore commons.

redemptio by Christ: that you call to reme-  
 brance that dreadfull daye whā your high-  
 nesse shall stāde before the iudgmet seat of  
 God in no more reputatiō the one of those  
 miserable creatures which do nowe daye  
 by in the stretes for lack of theyr dwel-  
 ling on wherwith you & your nobles do reward  
 those gnatonical elbo whangers your chap-  
 laines. Yf theyr ministrie be so necessarye to  
 your highnes that you can not lacke them:  
 yet let not the vnassable dogges deuour  
 the bread that was prepared for the childre  
 let the be appoynted lyuinges worthy their  
 ministratiō. What reason is it that a sur-  
 ueyer of bldinges or landes, an alchymist, or  
 a goldsmith, shoulde be rewarded with be-  
 nefice vpo benefice, which of very reason  
 oughte to be committēd to none other but  
 such as through godly lerninge and cōse-  
 cration wer able and would apply them sel-  
 ues to walke amydēs theyr flocke in al god-  
 ly example and puritie of lyfe, howe greate  
 a numbere is there, of theym that vnder the  
 name of your chaplynes may dispend pec-  
 cary benefices, some one. & some. & & some  
 &&& some. &&&& some. &&&&& yea,  
 some. & markes and more. It is a comone  
 sayng among vs your hyghnes poore com-  
 mons: that one of your highnes chaplaine,  
 not many yeres synce, vsed when he lysted  
 to ride a brode for hys repast, to cary wth  
 hym a scrowle, wherin wet written the na-  
 mes

remoued out of  
 my mind of  
 my before god in  
 my

Mat 15: 26.



## The supplication of

ones of the parishes wherof he was parson.  
 As it fortuned, in hys iourney he ascied a  
 Churche standynge vpon a fayre hyl, pleas-  
 sauntly beset with groues and playn felde  
 the goodly grene medowes lyeing beneth by  
 the banches of a Chyistalline ryuer garni-  
 shed with wyllowes, poplers, palme trees,  
 and alders, most beautiful to behold. This  
 vigilant pastoure, taken with the syghte of  
 this terestial paradise, sayd vnto a seruante  
 of his (the clerke of his signet no doubt he  
 was, for he vled to cary his masters ryng in  
 his mouth) Robin sayd he, ponder benefice  
 standeth very pleasantly. I would it were  
 myne. The seruant answered. Why sy-  
 quoth he, it is your owne benefice, and nas  
 med the Parish. Is it so: quoth your chap-  
 len. And with that he pulled out his scroule  
 to se for certentie whether it were so or not.  
 He (most dread souerayn) what care they  
 take for the flocke. When they se theyr pa-  
 rish churches they knowe them not by the  
 situation. If youre highnes had so manie  
 swyne in youre royaume as you haue men:  
 would ye commyt them to the keepynge & fe-  
 dyng of such swynherdes as did not knowe  
 theyr swynscotes when they sawe theym?  
 Oh merciful God how far wide is this our  
 tyme from the primate church. Defere not  
 (moost deare soueraine) the reformation of  
 this myse: of the day of the Lord is at hand  
 and shall come vpon vs as a thefe in the  
 nyght.

Confidat & dnm  
 lps constanti  
 22/15.

note for obseru.

1. Thes. 5. 3.

the poore commons.

Wright. li. Peter. iii. Discerne not your selfe 2pet. 3. 10  
 through the false gloses of these flatterynge  
 hypocrites. Turne them out after theye be  
 then the pyed purgatory patriarkes: and re-  
 store to the poore members of Christ, theye  
 due portion, which they trusted to haue re-  
 ceived when they sawe your highnes turne  
 out the other sturdy beggers. But alas they  
 failed of theye expectation and are now in  
 more penurie then euer they were. For, al-  
 though the sturdy beggers gat all the deuot-  
 ion of the good charitable people from them  
 yet had the poore impotent creatures some re-  
 lease of theye scrappes, where as nowe theye  
 haue nothing. Theye had theye hospitals, and  
 almshouses to be lodged in, but nowe theye  
 lye and stonie in the stretes. Then was their  
 number great, but nowe much greater. And  
 no merueil for ther is in stead of these sturdy  
 beggers, crept in a sturdy sorte of extortion-  
 ners. These me telle not to oppresse vs your  
 highnes poore commons in such sort that many  
 thousandes of vs, which here before lyued  
 honestly vpon our soie labour and trauayle,  
 bringyng vp our chyldren in the exercise of  
 honest labour: are nowe constrained some to  
 begge, some to borowe and some to robbe &  
 steale, to get food for vs and our poore wi-  
 ues & chyldren. And that whych is most lyke  
 to growe to inconueniencie, we are constrai-  
 ned to suffer our chyldren to spend the floure  
 of theye youth in idlenes, bringyng them vp  
 other

## The supplication of

other to bear waillettes, other clew if they be  
 sturdy to sturffe pylons, and garnyshe galows  
 trees. For such of vs as haue no possessions  
 left to vs by oure prediceffours and elders  
 departed this lyfe, can now we get no ferme,  
 tennement or cottage at these mens handes  
 without we paye vnto them more then we  
 are able to make: yea, this was tollerable so  
 long as after this extreme exaction, we were  
 not for the residue of our yeares oppressed  
 with much greater rentes then hath of an-  
 cient tyme bene payed for the same groun-  
 des, for thā a man myght within few yeres  
 be able to recouer his tyme and afterwarde  
 tyme honestly by hys trauel. But now these  
 extortioners haue so improued theyr landes  
 that they make of. xl. s. tyme. xl. pounde, and  
 of. v. nobles rent. v. pound. yea, not sufficed  
 with this oppression within theyr owne in-  
 heritaunce: they buy at your highnes hand  
 such abbay lādes as you appoint to be sold  
 And when they stand ones full sealed therein  
 they make vs your pore cōmons so in dout  
 of their threapnynges that we dare do none  
 other but bring into their courtes: our copie  
 es taken of the couentes of the late dissol-  
 ued Monastaries, and confirmed by your  
 hygh court of Parliament, they make vs be-  
 lieue that by the vertue of your highnes sale  
 all our former wrytynges are voyde and of  
 none effect. And that if we will not take new  
 leases of the, we must the furthwith a void  
 the



the poore commons.

the groundes as haupng therein none entreat.  
 Moreover, when they can espy no commodious thynge to be boughte at your highnes hand: thei labour for, and optayne certayne leases for .xxi. yerres, in and vnder such abbay landes as lie commodiously for them. Then do they dashe vs out of countenaunce with your highnes authorite, makynge vs beleue that by the vertue of your highnes lease, our copies are voyde. So that they compell vs to surrender al our former wytinges wher by we ought to holde some for .ii. and some for .iii. lyues, & to take by indenture for .xxi. yerres, ouerpayng both fynes & rentes beyonde all reason and conscience. This thinge causeth that suche possessioners as heretofore were able and vsed to maintain their owne chyldren, and some of ours, to lernynge and suche other qualites as are necessarye to be had in this your highnes royaume, are now of necessitye compelled to set their owne chyldren to labour, and al is lytle ynough to pay the lordes rent, & to take the house aney at the ende of the yerres, so that we your poore commons, which haue no groundes, nor are able to take any at these extortioners handes, can fynd no way to set our chyldren on worke, no though we profer them for meate drynke & poore clothes to couer their bodies. Helpe merciful pyntice in this extremitie, suffer not the hope of so noble a realme vtterly to perishe through the vnassatiable desyre of the possessioners

*Promemb in offer*

## The supplication of

Sessioners. Remember that you shal not trade  
this kyngedome to a stranger, but to that  
child of great towardnes our most natural  
prince Edward, employ your study to leaue  
hym a comynweale to gouerne, and not  
an. Flound of brute beastes amongst whom  
the strongest deuoure the weaker, remember  
that your office is to defende the innocent &  
to punish the oppressor. God hath not suf-  
fered al your nobles to distayne their cons-  
ciences with this most vngodly oppression.

If your highnes would take in hand the re-  
dresse of these great oppressions, doubt ye not  
you could lacke no ayde, for he so saythfull  
that hath promysed to prosper al them that  
seke his glory and the welth of his poore me-  
mbers in this church militant. Contrast wyle  
if you suffre his poore members to be thus op-  
pressed loke for none other then the eyghte-  
full iudgement of God, for your negligence  
in your office and ministry. For the blood  
of all them that through your negligence shal  
perish, shalbe required at your hand. Be mer-  
ciful therefore to your selfe, & vs your most  
obedient subiectes. Indanger not your soules  
by the suffering of vs your poore commons  
to be brought all to the names of beggers &  
most miserable wretches. Let vs be vnto your  
highnes, as the inferiour members of the bo-  
dy to their head. Remember that your hon-  
eares are a token that nature maketh hast  
to absolue the course of your lyfe, prevent

the

Then Like to come  
from this kyngdome

obscure

Blod of subiects  
shall be required at  
your hand

Eze 37.18-21.8  
37.8-9

## the poore commons.

the subtle imaginations of them that galpe  
 and loke after the crowne of this realme af-  
 ter your daies. For what greater hope can  
 they haue as concerning than detestable and  
 deuplysh imagination: then that they might  
 wyne the hertes of vs your hyghnes com-  
 mons, by the deliuerynge vs from the capti-  
 uite and mysery that we are in. We beseeche  
 God your highnes maye lyue to put awaye  
 al such occasions, and to se the confusid of  
 all suche trayterous hertes, and that your  
 grace maye se that worthy Prynce Edward  
 able to gouerne and defend this your realme  
 banquishing all his enemyse bothe far and  
 nere, as your highnes by the ayde of almighty  
 God, hath done hitherto. Deser not, most  
 dread souerayne Lorde, the reformation of  
 these so great enormities, for the wound is  
 euen vnto death, if it continue anye whyle  
 longer. A prynce welbeloued of his people is  
 muche more ryche then he that hath houses  
 full of gold. And yet is he much more ryche  
 that is beloued of God. For if God be on  
 your part: who can preuaile agaynst your  
 hyghnes. By thys we meane the great and  
 myghtie abomination of vyce that nowe  
 rayneth within this your highnesse realme  
 this day. For hordome is more esteemed then  
 wedlocke, although not vniuersally, yet a-  
 mongest a great numbre of spenious per-  
 sons. Simoni hath lost hys name, and vlc-  
 ry is lawfull gannes.

These



## The supplication of

Luk. 6.34.

These things onlesse they be redressed, wyl  
 bringe the ire of God vpon the realme. For  
 what both it lesse the declare vs to be cleane  
 fallē frō the doctrine of Christ who taught  
 vs to lede lokinge to haue no gayne thereby  
 what example of lyfe is in vs this daye to  
 declare that we rather, bee the people of god  
 the the sewes of maometanse. Certes (most  
 renomed prince) none but that we confesse  
 hym to be God. And that were sufficient yf  
 our deades byd not denye hym, yf the rulers  
 haue geuen the occasion of these thynges,  
 alas for them, they had ben better to haue  
 had mylstones hanged about theyr neckes,  
 and haue ben cast into the sea, but if the peo-  
 ple haue taken it of them selues: and be not  
 punished of the rulers, but be permitted fre-  
 ly to vse it: the blud of the that perish shal-  
 be requered at the watchmans hand. Ezechl.  
 xxi. Thus princes are punished when the  
 people offende. But now (most deare souer-  
 ayne) your highnes may in this matter trye  
 your prelates whether they be of god or not,  
 for yf they were of God they woulde, accord-  
 inge to the wordes of the prophet, neuer  
 cease, but openly and with a crynge voyce,  
 declare vnto the people theyr faultes. Eia.  
 lvi. and not be hushed wth an acte in par-  
 liament, for that declareth them to be the set-  
 ters forth of mans tradicions and not of  
 Godes lawes, so that this saying of our sa-  
 uiour Christ is verified in them, this peo-  
 ple

Marg. Mat. 18.6.7.  
 Luk. 17.1.2.

Ezech. 3.8.9.  
 23.18.21.

Isa. 58.1.

## The poore commons.

ple honozeth me with theyr lippes but these  
 herte is farr from me. they teache the doctrine  
 nes and commaundementes of men. Math. 23. 2-10  
 xv. But here they thynke to stop oure mou-  
 thes w<sup>th</sup> the feare of youre highnesse dis-  
 pleasure, they say youre highnesse lawes are  
 godes lawes, & that we are as much bounde  
 to obserue them as the lawe of God geuen  
 by Moyses. Truth it is (most deare lorde)  
 that we are bounde by the commaundemēt  
 of God, to obey your hyghnesse & all youre  
 lawes set forth, by your hygh court of par-  
 liament, but yf they dissent frō or be cōtrary  
 to anye one iote of the Scripture, we muste  
 with Ihon & Peter say. Act. 5. 29 Judge you  
 whether it be better for vs to obeye God or  
 man. We speake not this because we thinke  
 by this, that we may rebel agaynst you, our  
 naturall prince. But that yf youre hyghnesse  
 would enforce vs by a law to do any thing  
 cōtrary to that god hath cōmaūded vs that  
 thē we ought māfully to cleaue to the truth  
 of Godes word, boldly confessing the truth  
 therof, fearing nothing the death of this bo-  
 dy, and yet moost humble submitinge oure  
 selues vnto you, redy to abyde and patient  
 lye to suffer what kynde of torment so euer  
 should be leyd vpon vs knowing for certē-  
 ty that we are happy when we suffer perfec-  
 tion for the truthe sake, and that he is  
 faythfull that hath promessed to be reuēged  
 of oure iniuries. But these dome dogges  
 haue

Mar. 7. 28.

Mat. 23.

29

Act. 5. 29

mat. 5. 10.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11.

## The supplication of

have learned to saue vpon them that vse to  
 bringe them bread, and to bee wonderfal ha-  
 py when they be mantayned and cherished,  
 but yf they be but ones byde cowche they  
 knowe their lrespore so well that they draw  
 the tayle betwix the legges and gette them  
 selues streyght to the kennell. And the come  
 who so wyl, and do what they wyl, these  
 dogges wyl stee no more tyll they heare  
 thei maister saye hye cut and longe tayle.  
 So frayd they are of stripes and lesse they  
 shoulde be tyde by so mozt that they myght  
 not raynge a brode and wory now and then  
 a simple lambe or two. Before it was pas-  
 sed by acte of parliament that men myghte  
 take .x. li. by yeare for an hōdyeth pouid lone:  
 how behement were they in the matter. All  
 thei sermons were lytle other then mucti-  
 ues agaynst vlcry, The they could alleage  
 both Christ and the Psalmist to proue that  
 Christē men ought to lende what they may  
 spare, & to loke for no gaynes therof. But  
 nowe they do not onlye holde them selues  
 styll as concernynge thys matter: but also  
 they endeuoure to imitat pea and to passe  
 the example of the extorsponers, and vlc-  
 rers. For euen the laste yeare they obteyned  
 by thei importune sute: a graunte whych  
 yf it be not rauoked, wyl in continuance  
 of tyme be the greatestte imponstriment of  
 vs your poore commons (and chyfly in the  
 citis of London) that euer chanted since the  
 fyrst

men wil speake a  
 gaine for yelony ab  
 mans labors in the



## The poore commons.

With begynnyng therof, they haue obtayned  
 and it is enacted, that euery mā wythin the  
 sayd cytie, shall yearly pay vnto them accordyng  
 vnto the rentes they are charged wyth.  
 xvi. d. ob. of euery. x. s. so that yf the lordes  
 of the groundes do double & triple the ren-  
 tes (as they do in deed) the most the poore ten-  
 nantes paye also double & triple tenthes as  
 the increase of their riches, this is not vni-  
 lyke vnto that which is practised in the cō-  
 try amongst vs your highnes poore cōmo-  
 nes. For whē it hath pleased God to punish  
 vs wth the rot of our shepe, so that perhap-  
 pes some one of vs hath hylde. &. Sheper  
 then haue some of the persons constrayned  
 vs to geue the. x. of the felles, for they cal it  
 increase so lōge as we sell the. And therefore  
 must they (as Godes debittes) take the tēth  
 therof. Haue cōpessio vpo vs (most graci-  
 soueraine) suffer not these vncharitable dogs  
 ges thus to eat vs out of al that we haue cō-  
 sidre that it is against al reasō & conscience,  
 that we your poore cōmones should be thus  
 oppressed, that where the lādloide taketh of  
 vs double & triple rent: that the we shall pay  
 also to the person double or triple tenthes.  
 But see (moost dere souerayne) howe cras-  
 tely they haue wroughte thys feate, they re-  
 quyre not the tenthes of the lande lordes  
 that haue the increase, but of the tenants  
 whiche of necessitye are constrayned to pay  
 to the lordes they aske of other elles to be

299. 22. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

Isa. 56. 11.

## The supplication of

without dwelling places, they know right well that yf they shoulde haue matched the selues with the landelordes, they happely shoulde haue bene to weake for them at the lengthe. But they were in good hope that we (your poore commons) shoulde neuer be able to stande in theyre handes, as in verye deed we shall not onles your hyghnes wyl vountsafe to take our cause in hand, for yf we haue not wherewith to pay the, they may by the vertue of the acte distresse suche implemtes as they shal fynde in our houses. They know our condicions of olde sence they toke theyre mortuaries. We had rather in maner famysh oure selues for lack of fode, and to make right harde myst, besydes the that we woulde be troubled for anye suche thyng. And doutlesse (most renowned prince) yf the oppression were not to much beyond all reason and conscience we woulde neuer haue troubled youre highnes with all. Yea yf there were any hope that they woulde be satisfied by this: we woulde rather fast. iiii. dayes euery weake, then we woulde scame to be slack in doyng all such thynges as the lawe byndethe vs to. But we se daylye so great increase of theyre vnsatiable desier: that we fear lest in procelle of time they wil make vs all begge an bynge to the all that we can gette. It is no rare thinge to se the poore impotent creatures begge at Easter to pay for the sacramēt when they receaue it.

And

*Orally by ad.*

*paying to pay for  
Jarrow. at Easter*

the poore commons.

And it is no lesse comūe to se mē begge for  
such dead corpses as haue nothinge to paye  
the priestes duety. Yea it is not longe sence  
there was in your highnes cytie of Londo a  
dead corps brought to the church to be bury  
ed, beyng so poore that it was naked wyth  
out any cloth to couer it. But these charita  
ble men whiche teache vs that is one of the  
workes of mercy to bury the dead, woulde  
not take the paynes to bury the dead corps,  
onlesse they had theyr duety, as they call it.  
In syne, they caused the dead corps to be ca  
ried into the strete agayne, and there to re  
mayne tyll the poore people, whych dwelled  
in the place where the poore creature dyed,  
had begged so much as the priestes call theyr  
dwe. O mercifull lord, who can be able wor  
thily to lament the miserable estate of thys  
syne: when those men whiche in all thynge  
professe to be the light of the worlde, the tea  
chers of the ignoraunte, & the leaders of the  
blynd, are so fare withoute mercy (whych  
Christe preferred before sacrifice) that they  
wyl not do so much as wast a lytle of theyr  
breathe in readinge ouer a fewe psalmes at  
the buryall of one of the poore members of  
Christ: onlesse they haue money for theyr la  
boure: and whan those persons whom the  
other, called spiritual, do compt but as brute  
beastes, callinge the temporall: shall shewe  
more mercy, the badge of the christan soule  
diers, towards the poore members of christ:

r.iii.

then

duety

2<sup>d</sup> sh refuse to bury  
the poor dead body

mat 23

rom. 219-20

mat 9 13 & 12 7

hos 6.6



the poore commons.

mat. 23. 27.

objo. 140 & fo

then they which glory to be the true proph-  
 etes of Christ, and successours of the Apos-  
 tles. Yea when those paynted sepulchres be  
 so merelles that they pittie not them, whom  
 the verye infidelles woulde pittie. Wher is  
 they? so litle mercy showed as amogest thes  
 in so much that they? couetouse is growne  
 into this prouerbe: no peny, no pater noster  
 for they wyl not do that thyng wherby eue-  
 ry christian is bounde to do for other: onles  
 they may be waged for money, they wedde  
 and bury, and syng fulmery but all for mo-  
 ney. If your highnes would call a compt of  
 them, and cause them to shewe the bookes of  
 the names of them that haue ben buried, &  
 married with in thys yeare conferinge that  
 numbre wyth the summe of money they take  
 for euery such burial & mariage: you shoulde  
 easily perceiue howe lytle neede they haue  
 to oppresse vs with double & tripla tenthes,  
 sudge the (most victoripouse pryncce) what an  
 vnreasonable sume the whole & grosse sume  
 of these enhanced tenthes wyth other thery  
 pettyt byburys draweth to. They receaue  
 of euery hūdieth li. xlii. li. xv. s. & of the thou-  
 sande one hūdieth, and. xxxvi. li. x. s. then  
 may your highnes soone be certifyed what  
 they receyue of the whole rentes of the citie,  
 no doute (gracypouse pryncce) they receyue of  
 vs pearely moore then your hyghnes dyd at  
 anye tyme whan you were besette on euery  
 syde wyth mortall enemyes. And yet they  
 soule

## the poore commons.

conscience woulde serue them wel ynowgh  
 to take three tymes as muche as they do yf  
 your highnes woulde suffer them. For they  
 vse to saye that for as muche as it is esta-  
 blyshed by a lawe they may wth good con-  
 science take it yf it were more. Yea yf your  
 highnes woulde suffer them, theyr consci-  
 ence woulde serue them to lye wth our wi-  
 ues every tenth night, other els to haue  
 euery tenth wyfe in the paryshe at theyr  
 pleasure. But our trust is that your high-  
 nesse wyll tye them shorter, and to saye the  
 tenethe it is tyme: for yf you suffer them a  
 whyle they wyll attempt to make your high-  
 nes pay the tēthes vnto the as longe as they  
 haue payed them to you. For they haue al-  
 ready soughte oute our ware houses, store  
 houses, stables, wharffes, and barnes, cau-  
 syng vs to paye, not onely the tenth, for  
 that we neuer payd before: but also the. vii.  
 peny of the whole rētes, raised throughout  
 the whole cytie. Who can iudge whether there-  
 fore (moost dreade souerayne) but that they  
 wold, yf they wist how, cause your highnes  
 to pay vnto the not only the tēth of your pe-  
 ryl reuenues, but also the tēth peny of all  
 such spoiles as youre highnes shall take in  
 warres: for they carp much vpon Abrahams ge-  
 uinge of the tēth of his spoile to Melchise-  
 dech. wherfor most mercifull prince, consider  
 with mercy this pitifull complaint of vs your  
 most faithfull subjects, deliuering vs fro the

## The supplication of

Mouthes of these vntractable beastes which  
do daylye employ the selues to deuoure vs,  
our wyues and childerne, euen as we were  
fode prepared for the to deuoure. Let the or  
der that Paule toke wth the faythfull of  
the primate church: take effect in these our  
days, the last days of this miserable world.

2 Thez. 10.  
11. 12.

Mat. 13. 7. 22.

Let none eat that laboureth not. ii. Thessa.  
iiii. Let them also that be called to be prea  
chers, haue the rewarde of preachers, ouer  
lode them not with the possessions & ryches  
of this world, for the cares thereof do choke  
the worde. Let not eche rauenyng woulfe  
that cometh wth a shephoke in hys hands  
be receiued as a shepherde. Let not the simple  
lambes of Christ be committed to the tuition  
of these so rauenyng woulfes. Let not the  
portion of the poore be committed to the  
distribute not but rather gather and hrape  
by coumptyng all fythe that cometh to the  
net. Let the worthy prophetes that walke de  
ligently in theyr vocation, be called to the  
gouernance of the spiritual flocke of Christ  
and let them be repelled that come vncalled,  
we meane suche as sue to beare the name of  
youre hyghnesse chaplaynes onely because  
they trust to obtayne thereby lordlych liuin  
ges out of the possion of the poore. Take ple  
ty (mooste mercifull prince) vpon vs youre  
poore, and faythful leage people, take pittie  
vppon youre owne soule which shall at the  
laste daye be charged wth all abuses that  
your



the poore commons.

Your hyghnes suffereth frely to raygne. We  
leue not those gnatonicall adherentes that  
wyl not sticht to affirme and denye so that  
they may trust to please you therby. Let the  
not perswade your highnes that al is good  
that is concluded in your hygh court of par  
liament, remembre O howe they ledde your  
hyghnes whan you sent forth your letters  
vnder your broode seale streyghtly comaū  
dinge every and singuler your highnes sub  
iectes: vnder payne of youre highnes dis  
pleasure, to ayde, supporte, and forther all  
and singular prockters & pardoners. Remē  
bre in what case they had brought your high  
nes whan you thought it godlynes to viset  
in your owne parson the graues, images &  
rellickes of dead saintes, doing to the diuine  
honour & reuerence. Let them not perswade  
you that God is or can be better serued in  
the latine tong then in the englysh, consider  
what great folly saynte Paull counteth it  
for men to pray, which is to talke wyth al  
mighty God, in a tong they vnderstand not  
1 Cor. 14. 9-16-19.  
i. Corin. xiiii. yea and how much greater fol  
ly it is to thyncke holynes in hearynge a tale  
told in a straunge tong. Your hyghnes com  
maūded that none shoulde receaue the sacra  
ment at Ester, but such as coulde and dyd  
vse the Lordes prayer wyth the articles of  
the fayth in the englysh tong. But they byd  
vs vse that which is most ready to vs.

They baptise oure chylterne in the latyne  
e. v. tong

God not to be found  
of Eng. people in  
latine

## The supplication of

tong beding vs say, Credo, and, Trebo, whā  
 we know not what it is that they demāde  
 of vs. By this meane is it broughte to passe  
 that we know not what we professe in oue  
 baptisme, but superstitionly we think that  
 the holynes of the wordes whych sound so  
 straungly in oure eares, & of the water that  
 is so oft crossed is the doyng of all the mat-  
 ter. Yea we thynke that yf our chyldren be  
 well plunged in the fōnte they shalbe health  
 full in all theyr liues ever after, but yf they  
 by any misadventure, receyue any hurte in  
 any of theyr mēbres, incontinent we ley the  
 faute in the priest, sayinge: that member was  
 not wel christened. Oh mercifull God what  
 hurt can be able woorthely to lamēt this more  
 then Jewdaical superstition: the thing that  
 is more spirituall, we applye whollye to the  
 flesh, was there ever any bayne ydolatours  
 that woulde honoure theyr goddes in a lan-  
 guage they vnderstode not: were the mon-  
 kes, friers and chanons wpth other super-  
 stitious religiōs, professed in a straunge tōg-  
 is not the othe of obeyssaunce that we poue  
 leage people take vnto you, ministred in the  
 English tōge: And for what othe purpose  
 but that we may therby knowe our mooste  
 bounden deuetye toward you oure naturall  
 prince and leage lord: is it then bescauyng  
 that we takynge an othe of obeyssaunce to  
 the kynge of all kynges, the God of all the  
 world, and make therof: whilde not know  
 what

## The supplication of poore Commons

What is demaunded of vs now what we are  
 sweere agayner Yf we hold vs styll as socce  
 ring thys more then hell darkenesse: the ve  
 ry stones of your pallys woulde make ex  
 clamation. Dieuent therfore, most gracions  
 prince, the yre of God whiche hangeth ouer  
 thys your royaume. Remember that his lōg  
 sufferance shal be recompensed wth the ex  
 tremite of the punyshment. Wherfore, most  
 worthy prince, we humbly beseeke oure hea  
 uenly father the geueat of al goodnes, euen  
 for the Lord Jesu Christes sake oure saue  
 our and redeemer that he preserve you al  
 wayes geuinge you grace to walke circums  
 pectly in your vocation and ministry that  
 at the last day you may receaue the incorru  
 ptible crowne of glory and reigne with oure  
 elder brother the fyrst begottē sōne of God  
 the father almighty, to whom wth the he  
 ly goost be all honore and glory

for euer and euer All true

Englysh hertes saye

Amen.

Psalme. xli. 1.

**H**appy is the man that pitieth the poore:  
 for in tyme of trouble the Lord shal deliuer  
 hym.

**T**hus hatie we (your moost obedient  
 subiectes) declared the feruēt desire  
 we haue not only of your prospec  
 tous succes in the affayres of this life, but  
 also of your eternal reign with the lord Iesu  
 in the



It was sufficient for  
writing against Luther in  
defence of works as the  
indication of *X* places they

Christ is only head of the celestial kingdom, of whose faith ye  
faith of y<sup>e</sup> church are in earth, defender. And of the faithful  
Eph. 1.22. & 4.15. & congregatio<sup>n</sup>, in this lytle angle of the earth  
23. Col. 1.18. & 2.10. & congregate, the Supreme head immediately  
as & mod. Edit. inerte vnto him, by whose mighty hand you  
1610. pag. 1704. I haue hitherto vanquished, not onely the ex  
1707. 2.

haue hytherto vanquished, not onely the ex-  
 terne enemies of this moost noble reyalme:  
 but all such as haue most dpuilly wylly ymagi-  
 ned, conspired & attempted treason against  
 youre hyghnes, theyr moost naturall leage  
 lord and gouernour. What histories should  
 we reade to know of so many and so daun-  
 gerous conspiracions, so wonderfully de-  
 tected & auoyded? Who myghte so some haue  
 wrought the most detestable purpose of trea-  
 son: as he that slept in your bosom. What  
 mighty princes haue ben betrayed by them  
 that they haue loued aboue all creatures?  
 And howe wonderfullye, euen at the verpe  
 poynt, and in the tyme of most daunger: hath  
 the myghtye hande of the Lorde deliuered  
 you. Besydes this, that moost abominable  
 ydell of Rome which sat so hygh not only  
 in the consciences of vs your most bounde  
 subiectes & poore comones but also your no-  
 bles (eue fro the highest to the lowest) were  
 all hys fapthfull adherentes, in so moche  
 that som of them would not styck to shede  
 the best bloude of theyr bodyes in hys qua-  
 rel. And yet how wonderfully hath the lord  
 our God, made hym your fote stoke. Betwixte  
 (deare souerayne) reioyce. The lord is your  
 righte

the poore commons.

right hande, he hath found you faythful *Mat. 25. 21-23.*  
a lytle, & shall ordeyne you ouer much more.

Onely beware that you puttyng your hande  
to the ploughe do not loke backwarde. *So Luk. 9. 62.*

for the manfully to conquere, and turne not  
agayne tyll you haue purged this vineyard  
of the Lorde: so that there remayne not one

stump besydes those that our heauently *Mat. 15. 13. Luk. 19. 42.*  
Father hath planted.

Let not that noble prince  
Edward be oppressed in the dayes of hys  
youth, with the combrouse weadyng oute  
of suche rotten and fruytelles trees, lest per-  
chaunce they take deeper roote the that his  
tender youthe may be able to moue. Forget  
not your owne youth, whē these adulterine  
trees were so stronge for you. Thynke not  
but that you shall leaue behynd you a great  
nūbre that wolde be glad to se the old stom-  
pes of these feuitles trees spryng agayne.  
The Lord bringe them all to confuston, ge-  
uyng your highnes long lyfe with assistece  
of hys grace to performe that whyche you  
haue begonne. The wysdom of the Lorde  
sure God leade you into all tructh. Amen.

**Y**our moste faythfull and  
obeysaunt subiectes: the poze  
commones of the royalme  
of Englande.

Anno. D. cccc. xlvi.





# TO THE BYRDE

oure Soueraygne

Lorde.

**M**ost lamentably compley-  
neth theyr wofull misery  
vnto your hyghnes your  
poore dayly bedemen the  
wretched hydyous mon-  
sters (on whō scarcely for  
horror anye else dare loke) the foule unhap-  
py sorte of leprose, and other soze people, na-  
dy, impotente, blynde, lame, and syke, that  
lyue onely by almesse, how that theyr nom-  
ber is daylye so soze encreased, that all the  
almesse of all the well dysposed people of  
thys your realme is not halfe ynoughe for  
to susteyne thē, but that for very constreint  
they dye for hunger. And thys moost pesty-  
lent myschefe is comen vppon your sayde  
poore bedemen, by the reason that there is  
(in the tyme of your noble pcedecessours pas-  
sed) craftely crepte into thys your realme  
an other sorte not of impotēt, but of strōge  
pursuant and conterfeyt holy, and ydel beg-  
gers and vagabondes whych syns the tyme  
of theyr synne entre by all the crafte and wy-  
lynes of Satan are nowe encreased vnder  
your syght not only into a greate nom-  
ber, but also into a kyngdome. These are  
not the herdes, but the rauenous woul-  
fes goynge in herdes clothynge demow-  
lynge the flocke, the Byschoppes, Abbates,  
Priours,

mat. 23. 15. 17. 20. 29.  
the Table of the  
12. volues.  
do are volues.

## The supplication of

fo
 Wyours, Deacons, Archdeacons, Suffra-  
 ganes, Priests, Monkes, Chanons, Friers,  
 Pardonnors, and Somners. And who is  
 able to number thys ydell rauenouse sorte  
 which (settinge all labour asyde) haue beg-  
 ged so importunately that they haue gotten  
 into theyr handes more then the thyrd parte  
 of all your realme. The goodlyest lordshippes,  
 maners, landes, & territoryes are theyr  
 Besyde this they haue the tenth part of all  
 the corne, meadow, pastur, gras, woll, coltes,  
 calves, lambs, pygges, geese, and chyhens.  
 Ouer and besydes the tenth parte of euery  
 seruauntes wages, the tenth parte of the  
 wolle, mylke, hony, ware, chese, and butter.  
 Yea, and they loke so narrowly vpon theyr  
 profyttes that the poore wyues must be co-  
 rable to them of euery tenth egge, or els she  
 getteth not her ristes at Easter, but shalbe  
 take as an heretike, here to haue theyr theire  
 four offering dayes. What mony pull they  
 in by probates of testaments, pylgrymages,  
 and by mennes offeringes to theyr pylgry-  
 mages, and at theyr fyrst masses. Euery mā  
 and chylde that is buryed muste paye sume  
 what for masses and diryges to be song for  
 hym, or els they wyll accuse the deades fre-  
 des and executors of heresy. What mony  
 get they by mortuaries, by hearinge of con-  
 fessions (and yet they wyll kepe ther of no  
 counceyl) by halowynge of churches, altars,  
 super altares chapelles, and belles, by cur-  
 syng





## The Supplication of

elles they wyl procure him that wyl not ge  
 ue it them to be take as an heretyke. What  
 tyrant euer oppressed the people lyke this  
 cruell & vengeable generatio? What subie  
 ctes shalbe able to helpe their Prince that be  
 after this facio yearly polled? What good  
 chrissten people can be able to socoure vs poore  
 lepres, blynd, sore & lame, that be thus yeare  
 ly oppressed? Is it any maruayll that your  
 people so complayne of pouerty? Is it any  
 maruayle that the taxes, systemes, and sub  
 sydies that your grace most tenderly of great  
 compassion hath taken among your people  
 to defende the from the thyetened ruyne of  
 their common wealth haue bene so clouth  
 fully, yea paynfully leuyed? Whyng that al  
 most the vttermoost peny that myghte haue  
 ben leuyed hath ben gathered before yere  
 by this rauynouse cruel and vnsaciabie ge  
 neration. The Danes neither the Saxons in  
 the tyme of the aunclent Brytons shuld ne  
 ver haue ben able to haue brought their ar  
 mies from so farre hyther vnto your lande  
 to haue conquered it, if they had had at that  
 tyme such a sort of ydle glotous to fynde at  
 home. The nobyll kinge Arthure had neuer  
 ben able to haue caried his army to the foote  
 of the mountaynes to resyste the comynge  
 downe of Lucius the Emperour yf such ye  
 arly exactions had ben taken of his people.  
 The Grekes had neuer ben able to haue so  
 longe continued at the siege of Troie, yf  
 they had had at home such any ydell sorte of

## Beggery.

for manyntes to fynde. The ancient Ro-  
 mayns had neuer ben able to haue put al the  
 whoole worlde vnder theyr obeyssaunce, yf  
 there people had ben thus oppressed. The  
 Turke now in your time shuld neuer be a-  
 ble to get so much grounde of chrystendom,  
 yf he had in his empyre such a sorte of locu-  
 stes to deuoure his substance. Say the these  
 summes to the foresayd thynde parte of the  
 possession of the realme, that ye may se whe-  
 ther it draw nigh vnto the halfe of the hole  
 substance of the realme or not. So shall ye  
 fynde that it draweth ferre aboue. Now let  
 vs then compare the nōber of thys vnhinde-  
 ydel sorte vnto the nōber of the laye people,  
 and we shall se whether it be indifferent ye  
 thyfted or not that they shoulde haue halfe.  
 Compare them to the nombre of mē, so are  
 they not the. A person. Compare the to mē,  
 womē & childre, the are they not the. cccc. per-  
 son in nōber. One part therefore in cccc. par-  
 tes deuided were to much for the except thei  
 dyd labour. What an vnequal birth is it  
 that they haue half with the multitudes ar-  
 not the. cccc. parts of their nōber? what tōg-  
 is able to tell that euer ther was any comon  
 welth so sore oppressed sīns the world began.  
 ¶ And what do al these gedy sort of Rur-  
 dy ydel holy theues with these perely exacts  
 do that they take of the people? Cruelly no-  
 thinge but exempt the selues from the obedi-  
 ence, & dignity from your grace vnto them.

Rev. 9. 2. 3

v. 2. 3. 4.

v. 2. 3. 4.

v. 2. 3. 4.

v. 2. 3. 4.

D. 11.

Roth

## The supplication of

Nothynge but that your subiectes shoulde  
 fall into disobedience and rebellion against  
 your grace and be vnder them. As they byd  
 vnto the noble predecessoure kynge Ihon,  
 which for because that he woulde haue pur-  
 ryshed certayne traytours that had conspi-  
 red wth the frenche kynge to haue depos-  
 sed hym fro his crowne and dignite (amonge  
 the which a clerke called Stephen whom  
 afterward against the kinges wyl the pope  
 made Byslope of Cantorbury was one) en-  
 terdpyt his Lande. For the whych matter  
 your most noble realme wrogfully (alas for  
 shame) hath stande tributarye (not to any  
 kynde of temporall pryncce, but vnto a cruel  
 detpyllye bloude-supper droncker in the  
 Reu. 6. bloud of the saintes and marters of Christ)  
 enersyns. Here were an holy sorte of pre-  
 lates that thus cruelly coulde punyssh suche  
 a ryghteous kynge, all hys realme, and suc-  
 cession for doyng ryghte.

There were a charitable sorte of holy me-  
 that coulde thus enterdpyte an hole realme  
 and plucke away the obedience of the peo-  
 ple from theyr natural lyege Lord & kynge,  
 for hys ryghtuousnes. Here were a blyssed  
 sorte not of meke heartes, but of bloudsup-  
 pers that could set the frenche kynge vppon  
 such a ryghtuousse pryncce to cause hym to  
 lose hys crowne and dignitte to make effusi-  
 on of the bloude of hys people. Vnles this  
 good & blessed kynge of great compassion,  
 more



## Beggars.

more fearynge and lamentynge the shedding  
of the bloude of his people then the losse of  
hys crowne & dignitie agaynst all ryght and  
conscience had submytted hym selfe vnto  
them. O case most horrible that euer so no-  
ble a kynge Realme and succession shoulde  
thus be made to stoupe to suche a sorte of  
bloudsuppers. Where was his sword, power  
et crowne & dignitie, become, where by he  
myghte haue done iustice in thys matter?  
Where was their obedience become that  
shoulde haue ben subiect vnder his high po-  
wer in this matter? Ye where was the obe-  
dience of all his subiectes become that for  
maintenaunce of the comon wealth shoulde  
haue holpen him manfully to haue resysted  
these bloudsuppers to the shedding of theyr  
bloude? Was not all together by theyr polli-  
cy translated fro this good kynge vnto the.  
Yes what do they moze? Cruelly nothyng  
but applye the selues by all the sleighthes  
they may to haue to do with euery mannes  
wife, euery manes daughter, & euery manes  
mayde that cuckoldrye & husbandrye shoulde  
reigne ouer all amonge your subiectes, that  
noman shoulde knowe his owne chyldre that  
theyr basterdes myght enheryte the posselli-  
ons of euery man to put the ryght begotten  
chyldre cleere besyde theyr inheritaunce in sub-  
uersion of al estates & godly ordre. These be  
they that by theyr absteynynge fro mariage  
do let the generatio of the people wherby al

read this word  
blood sucker

abstynce / 22<sup>th</sup>  
from abominable  
fornication.

The supplication of  
the realme at length (yf it shulde be continu-  
ed) shalbe made desert, & inhabitable.

These be they that haue made an hun-  
dredth thousande ydel hoies in youre realme  
which wold haue gottē theyr lyuynge bones-  
tyl in the swete of their faces had not their  
superfluous riches illected thē to vncleane  
lust & ydelnesse. These be they that corrupte  
the hole generatio of mankynd in your real-  
me, that catch the pokes of one womā, and  
beare it to an other, yf some one of the wyll  
bosse amonge his felowes that he hath med-  
led with an hundredth wyemen. These be they  
that whē they haue ones drawē mennes wi-  
ues to such incōtinency spende awaye theyr  
husbandes goodes, make the womē to rūne  
awaye fro theyr husbandes, yf runne away  
thē selues both with wyfes gooddes, bring  
both man wyfes chyldren to ydelnes, theft,  
and beggerie. Ye who is abell to nomber the  
great & brode botomles ocean see full of e-  
uels that thys myschecious & synfull gene-  
ration may lawfully bringe vppon vs vnto  
punished. Where is youre swerde, power,  
croune, & dignity, become that should punish  
(by punishment of death euen as other men  
be punished) the felonies, rapes, murders,  
and treasons committed by thys synful ge-  
neration? Where is theyr obediēce become  
that shulde be vnder youre hygh power in  
thys matter? Is not altogether translated  
and exempte from youre grace vnto them

Yes

100000 ydles  
yolentes in Eng-  
land by the

which right hath  
yolentes

It said 100000  
before one wife

Consider.

## Beggars.

Yes truely. What an insynpte number of people myghte haue bene encreased to haue peopled the realme, yf these sort of folke hadde bene maryed lyke other men? What breache of matrymony is they broughte in by them? Suche truely as was neuer syns the worlde began amonge the whole multitude of the Heathen.

¶ Who is she that wyl set her handes to worke to get thre pens a day, and may haue at leste twenty pens a day to slepe an houre wth a feyer, a monke, or a preester? What is he that wylde labour for a grote a daye, and may haue at the leest twelue pens a day to be baud to a preest, a monke, or a frier? What a sorte are there of theym that mary prestes soueraygne ladies but to cloke the prestes incontynencye, and that they maye haue a lpyunge of the preest them selues for theyr labourer? How many thousandes doth suche lubyppte byunge to beggery, theft, & ydelnes, which wuld haue kepte their good name, and haue set theym selues to worke had not bene thys excelle treasure of the spytualtye? What honeste man dare take a nyte man or woman in hys seruice that hath ben at such a scole with a spiritual ma? Wh the greuous shipwreake of the comd wealth. Tm+19  
 which in aunciet tyme before the comynge in of these rapenouse wolues was so prof- Aa. 20. 29.  
 perous, that the there were but few thenes  
 yf that was at that time so rare that Caesar.

D. III.

was



## The supplication of

was not compelled to make penalyte of death  
 by felony as your grace may well perceive  
 in his institutes. There were also at that tyme  
 but few pore people, & yet they dyd not  
 begge but there was geuen the ynough vn-  
 aared, for there was at that tyme none of  
 these rauenous woulfes to are it from the  
 as it appeareth in the actes of the Apostles.  
 Is it any maruayle though there be now so  
 many beggers, theues & ydel people? Rape  
 truly. What remedy? Make lawes a-  
 gainst the. I am in doubt whether ye be a-  
 ble. Are they not stronger in your owne parli-  
 ament house then your selfe? What a num-  
 ber of Bp's, Abbottes, & Priours are  
 lordes of your parliamēt? Are not al the lea-  
 ned men in your realme in fee with them to  
 speake in your parliament house agaynste  
 your crowne, dignity & comō wealth of your  
 realme a few of your owne learned counsell  
 only excepted? what law cā be made agaynst  
 them that maye be anaylable? Who is he  
 (though he be greued neuer so sore) for the  
 murder of his auncester, rauyngment of hys  
 wife, of his daughter, robbery, trespass ma-  
 de, dette or any other offence dare leye it to  
 theyr charge by any way of actiō, & yf he do  
 then is he by & by, by theyr wyllines accused  
 of heresy. Ye they wyll so handle him or he  
 passe that excepte he wyll bet a fagot for  
 their pleasur he shal be excommunicate, & the  
 be all his actions dashed. No captyue are  
 yours

MA. 241-46 &amp;

20-29

66

p. 241-46

p. 241-46

p. 241-46



## The Supplication of

grete and of one kingdome made twayne.  
 the spiritual hyngdō (as they cal it) for they  
 wyl be named fyrste. And youre temporall  
 kingdō. And which of these two kingdomes  
 suppose ye is lyke to ouergrowe the other,  
 ye to putte the other cleare out of memory.  
 Truly the hyngdom of the bloudsuppers,  
 for to them is geuen dayly out of your king  
 dome. And that that is ones gyuen them cometh  
 neuer from them agayne. Such lawes  
 haue they that none of them maye neyther  
 geue nor sell any thyng. What lawe can be  
 made so stronge agaynst them that they ei  
 ther wylth money, or els wylth other pollicy  
 wyl not breake and let at naughte. What  
 hyngdom can endure that euer gyue this  
 from hym, and receaueth nothyng agayne.  
 How all the substance of your Realme  
 forthwylth your swerde, power, crowne, dig  
 nitye, & obediēce of your people, rinne into  
 the vnclatiable whirle pole of these  
 greedy goulafres to be swallowed & deuored.  
 Rather haue they any other colour to ge  
 the these perely exactiōs into their handes  
 but that they sey they pray for vs to God to  
 deliuer our soules out of the paynes of pur  
 gatory without whose prayer (they saye) or  
 at leste without the popes pardon we could  
 neuer be deliuered thens which yf it be true  
 then is it good reason that we geue the all  
 these thynges all we can. & tyme as moche.  
 But there be many men of great literature  
 and

x gulfes.

all though it



## Beggars.

and iudgement for the loue they haue vnto  
the trueth and vnto the comen wealth haue  
not feared to put the self into the greatest  
infamy that maye be, in abjection of all the  
worlde, y<sup>e</sup> in peryll of death to declare the  
opinion in this matter whiche is that there  
is no purgatory but that it is a thinge inue-  
ted by the conuention of the spiritualty o-  
nely to translate all kyngedomes frome all  
other princes vnto the, and there is not one  
word spokē of it in al holy scripture. They  
say also that yf there were a purgatory: and  
also yf that the pope with hys pardons for  
money maye deliuer one soule thus, he maye  
deliuer him as well withoute money. yf he  
maye deliuer one, he maye deliuer a thousand  
if he maye deliuer a thousande he maye deli-  
uer them all, and also destroie purgatory.  
And then is he a cruell tyrante without al  
charitie yf he kepe the there in payse and in  
payne tyll men wyl geue hym money.

¶ Likewise saye they of all the hole sorte  
of the spiritualty that yf they wyl not pray  
for any mā but for the that geue them mo-  
ney: they are tirantes and lack charitie and  
suffer those soules to be punished & payned  
vucharitably for lack of theyr prayers. The-  
se sorte of folkes they call heretykes, these  
they burne, these they rage agaynst, put to  
open shame and make them bare sagottes.  
But whether they be heretykes or no, well  
I wote that thys purgatory, and the popes  
pardons

250 papes aduocates  
in 1550 doo not  
believe in purgatory  
if they  
be any.

## The supplication of

mat 17 27.

Ro 13 1 2 7.

ob/erue

pcedds is all the cause of translatiō of yone  
 kyngdō so fast into theyr hādes. Wherfore  
 it is manifest it can not be of Christe, for he  
 gaue moze to the tempozal kyngdom, he him  
 selfe payde tribute to Cesar he toke nothing  
 from hym but taught that the hygh powers  
 should be alwayes obeyed, yea him selfe (al-  
 though he were most free lord of al and in-  
 nocēt) was obedient vnto the hygh powers  
 vnto death. This is the greete cause why  
 they wyll not let the newe Testament go a-  
 broade in your mother tonge lest me should  
 espye that they by theyr cloked pprochys do  
 traslate thus fast your kyngdom into theyr  
 handes. That they are not obediente vnto  
 your hygh power. That they are cruell, vn-  
 cleane, vnmereifull, & pprocrites. That they  
 seke not the honoure of Christe but theyr  
 owne. That remission of synnes are not ge-  
 uē by the popes pardon, but by Christe, for  
 the sure saythe trust we haue in hym. Here  
 may your grace well perceyue that excepte  
 ye suffer theyr pprochys to be disclosed all  
 is lyke to runne into theyr handes, & as longe  
 as it is couered, so longe shall it seme to eu-  
 ery man to be a great impiety not to geue the  
 For this I am sure your grace thinketh (as  
 the truth is) I am as good a man as my fa-  
 ther, why may I not as well geue them as  
 much as my father dyd. And of this mynd  
 (I am sure) are all the Lordes, knyghtes,  
 squyers, Gentylmen & yemen in England

Yea

## Beggars.

Yea, and vntyll it be disclosed all your people wyll thynke that your statute of mortmaine was neuer made with any good conscience seruing that it taketh away the liberty of your people in that they maye not as lawfully bye theiꝝ soules out of purgatorie by gowinge to the spiritualltye as theiꝝ predecessours dyd in tymes passed.

¶ Wherfore yf ye wyll eschue the ruyne of your crowne, & dignitie let theiꝝ ypocrisie be vttered and that shalbe more speedefull in this matter than all the lawes that maye be made be they neuer so stronge. For to make a law for to punyssh any offendoure excepte it were more for to gyue other men an example to beware to committe such lyke offence. What should it anayle? Dyd not doctour Lyn most presumptuously now in your time agaynst all his allegiaunce all that ener he could to pull fro you the knowlege of such pleas as longe vnto your hygh courtes vnto an other courte in derogacyon of your crowne & dignitie? Dyd not also doctour Fox sepe his complices most heynously as all the worlde knoweth murdre in prison that honest marchant Richard Hunner for that he sued your wyte of preeminence agaynst a pypste that wrongfully helde him in plea in a spirituall courte for a matter where of the knowlege belonged vnto your hygh courtes. And what punishment was there done that any man myght take example of to beware

x. fo. A. 15. amon.

Edic. 1610. p. 997

x. pag. 737. 1. 2.



The supplication of  
 ware of lyke offence. Truly none but that  
 the one payd fyue hundred poundes (as it  
 is sayde to the buyldynge of poure sterre  
 chamber) and when that payment was ones  
 passed the capytaynes of hys kyngedome  
 (by cause he faughte so manfully agaynst  
 your crowne and dignyte) haue heaped  
 to hym benefyce vppon benefyce so that he  
 he is rewarded tenne tymes as muche. The  
 other (as it is) sayd paid fyue hundred pou  
 dees for hym and hys complices which for  
 by cause that he had lyke wyse faught so ma  
 fully agaynst your crowne and dignyte  
 was immediatly (as he had obtayned your  
 moost graciouslye pardon) promoted by the  
 capytaynes of hys kyngdom wyth benefyce  
 vppon benefyce to the value of foure tymes  
 as much. Who can take example of this pu  
 nishment to be ware of suche lyke offences?  
 Who is he of theyr kyngdom that wyll not  
 rather take curage to committe lyke offence  
 seying the promotions that fyll to these men  
 for their so offending? So weaker blunt is  
 your swerde to strycke at one of the offen  
 ders of this croked and peruers generatid.  
 ¶ And this is by the reason that the chiefe  
 instrumēt of your law yea the chiefe of your  
 counsell he which hath your swerd in his  
 hande to whom also all the other instrumē  
 tes are obediēte, is alwayes a spiritual man  
 which hath cuer such an inordinate loue be  
 to his owne kyngdome that he wyll mayntē  
 taine

## Beggars.

sayne that, though all the temporal kynges,  
dommes and comon wealth of the world  
shoulde vterly therfore be vndone.

Here leue we out the greatest matter of all  
lest we declaringe such an horrible caraine  
of euell agaynste the minystrers of iniquitye  
shuld seme to declare the one onely fault of  
eather the ignorance of our best beloued mi-  
nister of ryghtuousnes whych is to be hyd-  
ryll he may be learned by these small enor-  
mities that we haue spoken of to knowe it  
plainly hym selfe. But what remedye to re-  
leue vs your poore, syke, lame and soze be-  
demen? To make many hospitaies for the  
relefe of the poore people? Nay truly. The  
more the worse, for ever the farther of the  
hole, foundacyon hanger on the priestes her-  
des. Wyuers of your noble prodecessours  
kynges of this realme haue giuen landes to  
to monasteryes to gyue a certayne summe  
of money yearly to the poore people wher-  
of for the auncienty of time thei geue neuer  
one peny. They haue lykewise geue to the  
to haue certayne masses sayd dayly for the  
wherof they say neuer one. Yf the Abbot of  
westminster wold singe euery day as many  
masses for his founders as he is bounde to do  
by his foundactio. 99. monks were to seue.  
Wherefore yf your grace wyl buylde a sure  
hospital that neuer shal faile to releue vs al  
your poore bedmē, take fro the al those thin-  
ges. Yet these sturdy lobbies a bryde in the  
worlde

2 Thef. 2. 7.

molo.

## The supplication of

Ebz 19

woulde to get the wyues of theyr owne, to  
 get theyr lyvinge with theyr labour in the  
 sweate of theyr faces accordyng to the co-  
 mmandemēt of God. Gene. iii. to geue other  
 ybell people by theyr examble occasion to go  
 to labour. The these help ybell theues. to  
 the cartes to be whippyed naked aboute eue  
 eye market towne tyll they wyll fall to la-  
 bour that they by theyr importunate beg-  
 ginge take not awaye the almesse that the  
 good christen people woulde geue unto vs  
 soie importēt miserable people your bedeme  
 The Mal as well the nōber of oure soresayd  
 monstrous sorte as of baudes, hoies, the-  
 ues, & ybell people decrease. Then Mal thes  
 great peately cracids scate. Then Mal not  
 your swerd, power, crowne, dignitie, & obe-  
 dience of poure people, be translated from  
 you. Then Mal you haue full obedience of  
 your people. Then Mal the ybell people be  
 set to worke. The Mal maiestmy be much  
 better kepte. Then Mal the generation of  
 your people be encreased. Then Mal poure  
 romons encrease in ryches. Then Mal the  
 Gospill be preached. Then Mal none begge  
 our almesse from vs. Then Mal we haue  
 prouoghe, and moore then Mal suffyce vs,  
 whiche Malbe the beste hospitall that euer  
 was founded for vs. Then Mal we daylye  
 pray to GOD for poure moost noble estate  
 longe to endure.

Domine Saluum fac Regem.

